

<sup>a</sup> garden/<sup>5</sup> which appears to have been a sort of large flower-pot This was done in the presence of the cow-goddess Shenty, represented seemingly by the Image of a cow made of gilt sycamore wood with a headless human image in its inside. " Then fresh inundation water was poured out of a golden vase over both the goddess and the garden/ and the barley was allowed to grow as the emblem of the resurrection of the god after his burial in the earth, ' for the growth of the garden is the growth of the divine substance.' " On the twenty-second of Khoiak, at the eighth hour, the images of Osiris, attended by thirty-four images of deities, performed a mysterious voyage in thirty-four tiny boats made of papyrus, which were illuminated by three hundred and sixty-<sup>ie</sup> burial five lights.<sup>2</sup> On the twenty-fourth of Khoiak, after sunset, Osins. <sup>ke e£Qgy</sup> of Osiris in a coffin of mulberry wood was laid in the grave, and at the ninth hour of the night the effigy which had been made and deposited the year before was removed and placed upon boughs of sycamore.<sup>3</sup> Lastly, on the thirtieth day of Khoiak they repaired to the holy sepulchre, a subterranean chamber over which appears to have grown a clump of Persea-trees. Entering the vault by the western door, they laid the confined effigy of the dead god reverently on a bed of sand in the chamber. So they left him to his rest, and departed from the sepulchre by the eastern door. Thus ended the ceremonies in the month of Khoiak.<sup>4</sup>

<sup>1</sup> Miss Margaret A. Murray, *The boat Is brought forth.*" See *The Osir&ionat Abydos* p. 28 ; H. Brugsch, *Hibeh Papyri*, Part i., edited by B. P. *op\* cit.* pp. 83, 92. The headless Grenfell and A. S. Hunt (London, 1906), pp. 146, human image in the cow may have

153. In the Canopic stood for Isis, who is said to have been voyage of the sacred boat decapitated by her son Horus, and to take place on the have received from Thoth a cow's head from "the sanctuary as a substitute. See Plutarch, *his et Heracleum* " to the Canopic *Osiris*, 20 ; G. Maspero, *Histoire an-* W. Dittenberger, *Ori-* *ci&nnede\$P&uples del' Orient Classique*^ *Inscriptwnes Selectae*, No. i. 177; Ed. Meyer, s.v. "Isis," in 105, 108). Hence it (V. H. Roscher's *Lexikon der griech.* the date of this part *und ram. Mythologu*^ ii. 366. of the somewhat in  
<sup>2</sup> H. Brugsch, *op. cit.* pp. 92 sq. ; at different times.  
R. V. Lanzzone, *op. tit.* pp. 738-740; *op. cit.* p. 99; E. A. Wiedemann, *Heradots zw&it&s Buck*, Budge, *The Gods of the* p. 262 ; Miss M. A. Murray, *op. at.* 129 ; compare Miss p. 35. An Egyptian calendar, written Murray, *op. cit.* p. 28, at Sais about 300 B.C., has under the ceremony to the twenty-date 26 Khoiak the following entry :  
" Osiris goes about and the golden *dt.* pp. 94, 99 ;

decree " the of Osiris" is said to 29th of Khoiak in the sanctuary. See *entis Graeci* 56 (vol. i. pp. would seem that festival varied different places or  
<sup>3</sup> H. Brugsch, A. Wallis *Egyptians*, ii. Margaret A. who refers the fifth of Khoiak.  
<sup>4</sup> II. Brugsch, *op.*